5: Blanco Izaga G-4,5 (1914-1945) 1975 MX3 Rif MX3
Aith Waryaghar

634 Every man who carries a rifle drops whatever he is doing and
623 goes immediately to the council site, leaving his house, interests and
614 work in the fields to his women, who collect all their movable property,
619 animals and children, in case they have to move, and await the news,
562 quickly transmitted, with anxiety, while they decide upon their place
722 of retirement (usually the house of some relative) and form a line of sentries, together with the older children. Here they follow, with analogous emotions, the events of the fight, if there is one, and
634 await its outcome....Once the men have arrived at the site of the
623 alarm, or more often at a generally determined meeting site (agraw),
614 they start to look, without orders or signals, for their kinsmen and
619 neighbors who have arrived or are just arriving. They are always careful to seek a spatially dominant position, and remain grouped together some little distance from the other groups which are also being formed, completing a circle, in the interior of which only the chiefs, who are rapidly informed of the matter and of the opinions of their subordinates, may enter. Such opinions are impassioned ones, as they have been forged (in case of alarm) on the spur of the moment, on the basis of what those who echo them have heard, or on the basis of what is going on around them; one can distinguish the feverish voices of the kinsmen and friends of the injured party, who want immediate reparation.

634 In this heated atmosphere the delineation by the chiefs of the
623 matter at hand begins; they are attentive not so much to what happens
614 in their own little circle, but to the stormy atmosphere being created
619 on the outside one and pressing in on them....If the matter is one of
692

/239 cont./

621 613 614 114 171 /footnote 1 continued/ of the Haha ("Organisation sociale et domestique des Haha /Social and Domestic Organization of the Haha/," pp. 10-11. Now there is an association of "ikhs" of diverse origins there. On the other hand, the bond of blood exists among the households of the same Riffian jema^{c}a.

621 613 it includes about ten houses -- 30 to 40 hearths in all -- and becomes a group strong enough to defend itself. The "tarfiq" heads, willingly set off by the title of "amghar," are feared and respected because they can then assemble 40 or 50 "brothers" 621 resolute for anything. For the most insignificant motive they 628 take up arms and engage in bloody battles with the neighboring 613 hamlets for long years. These are then veritable wars of exter- 726 mination, which end only in the disappearance or exile of the vanquished. The following example, selected in the fraction of the Aït ^{c}Abdallah, of the tribe of the Beni Ouriaghel, favorite country for soff struggles, will give the measure of the violence of these rivalries capable of breaking most of the social ties.

Discord broke out not long ago between two villages, each peopled by a "tarfiq," the Aït Qasem and the Ibouneharen, following the killing of a dog that belonged to the guest of an amghar. When the Aït Qasem refused to pay the blood price of the dog, namely 50 douros, claimed by the amghar, it came to blows and to war. Twelve men were killed the first day. In the following years 40 men died on one side, 62 on the other, in regular combat, not counting those who were assassinated for vengeance. Finally, the defeated party decided to leave the [722] country. Old men were then seen to take refuge with the women and children in the sacred mountain of the Zerhoun, after having sold their goods in order to be able, in one last effort, to buy a murderer who would avenge their dead. The conditions under [435] which this last was to make the designated enemy disappear were carefully detailed and the stipulations passed before the ^{c}adoul; if the shot killed the adversary, the recompense was /240/ 10,000